THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

REV. JOHN W. CURTIS, A. M., EDITOR. NEW-YORK, SATURDAY, APRIL 16, 1831. VOL. I.—No. 4.

HYMN.

WHEN gathering clouds around I view,
And days are dark and friends are few;
On Him I lean, who not in vain,
Experienced every human pain;
He sees my wants, allays my fears,
And counts and treasures up my tears.

If ought should tempt my soul to stray
From heavenly wisdom's narrow way;
To flee the good I would pursue,
Or do the sin I would not do,
Still He, who felt temptation's power,
Shall guard me in that dangerous hour.

If wounded love my bosom swell,
Deceived by those I prized so well;
He shall his pitying aid bestow,
Who felt on earth severer wo—
At once betrayed, denied, or fled,
By those that shared his daily bread.

When vexing thoughts within me rise,
And sore dismay'd my spirit dies;
Yet He, who once vouchsafed to bear
The sickening anguish of despair,
Shall sweetly sooth, shall gently dry
The throbbing heart, the streaming eye.

When sorrowing o'er some stone I bend,
Which covers all that was a friend,
And from his hand, and voice, his smile,
Divides me for a little while;
My Saviour marks the tears I shed,
For JESUS wept o'er Lazarus dead.

And O, when I have safely pass'd
Through every conflict but the last;
Still, LORD, unchanging watch beside
My dying bed, for thou hast died;
Then point to realms of cloudless day,
And wipe the latest tears away.

THE PHILANTHROPIST.

FROM distant climes the stranger came
With friendly view and social aim,
The various tribes of earth to scan,
As friend to friend, as man to man.

No glittering stores the stranger brought;
No arts professed, no wealth he sought;
His every wish one view confin'd,
The interchange of mind with mind.

What he the richest prize would deem,
Was friendship, kindness, and esteem;
What he could in return impart—
The same warm feelings of the heart.

Not his with selfish views alone
To trace his course from zone to zone:
His hope—to stretch affection's chain
From land to land—from main to main.—

The various powers and virtues tell
In human heads and hearts that dwell;
In bonds of love the race to bind,
And make one people of mankind.

THE CORESPONDENT.

> "——Ay! they are holy words,
> And such as sainted men did use of old—
> They breathe the freshness of a purer age."

[For the Churchman.]

THE LITURGY.

Mr. Editor,

I NEVER attend the worship of those who prefer extemporaneous prayer, without coming away more strongly attached to our Liturgy, and more thoroughly persuaded of its perfect expediency and propriety, to say nothing of the scriptural sanctions, which may be urged in its favor.

I happened lately to attend a service, the character of which led me to a train of reflections on this Liturgy, that may not be wholly uninteresting to your Episcopal readers. I went to hear a clergyman who sustained, as I understand, a high character at the Seminary where he was educated professionally, and who, I believe, is not a little esteemed by his immediate hearers, as a man of no ordinary abilities. I went accordingly, expecting a rich intellectual entertainment, and quite willing, so that my anticipations in this respect could be gratified, to endure something of the smack of Geneva. I cannot say that my hopes were fulfilled, in any considerable degree; while the spirit of toleration I had endeavored to cultivate, was certainly tasked, far more than I had supposed there was the smallest reason to fear. It was not tasked, however, so much by the *sentiments* of the preacher, as some perhaps may suppose. No: I am of the number who fully believe in the unrestricted exercise of the right of private judgment, of which it is so much the fashion to talk sonorously, in certain parts of our country, but of which it is much to be apprehended, very few have really *rational* views. A man may tell me just what he pleases, and all that he pleases, provided he will adhere to what I call the three unities, on this truly important subject, viz., the unities of season, place, and manner. Now it was a proper time, and a proper place, for this gentleman to tell me what he thought best. I had no controversy with him on those points, but in respect to the last we were altogether at variance. His language was bold, colloquial, undignified, and demeaning. I felt in a moment, its complete unfitness for his holy and lofty subject. It was like bad gesture to oratory, and spoiled what might have been attractive and excellent. Had I believed all he advanced, I was satisfied it would hardly have been in my power to avoid transferring to his sentiments some of the disagreeable feelings caused by his words, and thus to have gone away with my attachment to my own faith weakened, rather than strengthened.

Why, thought I, is this? Whence comes this species of language, which has become so steadily and widely predominant, as to constitute a separate idiom? I answered myself, sir, in the following way, to my own satisfaction; a way, as I would fain hope, which may impart some satisfaction to others.—The standard of language with which we are familiar, has a strong and insensible influence over our habits and taste. Those who are called to engage in frequent debates, harangues, and arguments, in the forum, senate-chamber, and court, are advised to be scrupulously particular, respecting the language which they employ, in the common interchanges of life;—never, even in the most unrestrained conversation, to lay aside all care, and allow themselves to descend to those vulgarities and *isms*, (as some style them) to which, in moments of thoughtlessness, we are so universally prone. This advice is founded, beyond a doubt, on the principle just adverted to, and when followed, as it has been in some illustrious instances, has produced that surprisingly pure, dignified, pertinent, and copious diction—that *curiosa felicitas*—which we regard with equal pleasure and admiration.

But what was the standard to which our preacher had been accustomed? It seemed obvious in his prayer and hymn, as well as his sermon, for by some peculiar coincidence, there appeared to be a congenial spirit pervading and governing all three.

It made me nervous and restive, and gave me at times absolute pain, to hear from him expressions which he would have pronounced strictly devotional, and which some, it is quite possible, would have interpreted as evidences of a "remarkable gift." His rhyme was certainly wretched poetry, and desecrated, rather than rendered sacred, the hallowed sentiments it was designed to convey. The sermon, in the same way, depreciated the commanding representations, the magnificent disclosures, and the sublime and mysterious verities of our holy religion. O, thought I, would that he had had always before him, such a model as our sober, chastened, and comprehensive, yet fervent, glowing, and singularly apposite Liturgy. Would that he had learned to incorporate into his devotions its language, at once so beautiful, elevated, surpassing, nay, on the testimony of one* of the ablest as well as most impartial judges of the age—confessedly without a rival, in reference to any human composition whatever. Would that he had been taught to utter this language, from week to week, and from day to day, till it had become to him, (if I so may call it) his religion's mother tongue. He could not, and would not then have so descended, and so marred and soiled (as do the low, and rude, and reckless, all with which they come in contact,) the delicate and spotless garb, in which truth appears clad in the Gospel, and in which her mein is so striking and engaging, that even her enemies behold her at a distance, with heart-felt homage, and involuntary awe.

I say he would not; and have I not ample authority for my assertion, in the tenor of that language which falls from the pulpit of our "holy apostolic Church?"—It is not pretended, that the clergy of this Church are men who in mental talent, in mere intellectual ability, eclipse the clergy of the different persuasions by which we are surrounded. Nor is it pretended either, that they exceed them in genuine and enduring piety. What stress soever might be laid upon topics of this bearing, none is intended to be laid upon them now.

But it is maintained, for it is believed to be substantiated by indisputable fact, that in the *language*, through which their talents and piety give themselves expression, they are not outstripped nor equalled, by any class of ministers whatever.

There is a chasteness, a suitableness, a simplicity, an amenity, a self-commending character about this language, which he must be more than commonly insensible who does not at first sight perceive. Open a volume of sermons, from one who cherishes the Liturgy, from *real reverence and filial love*, whose delight, nay whose high and sacred joy it is, to approach the mercy-seat of Heaven, with its consecrated language upon his lips; and if I am not utterly mistaken, these pervading and general traits, will be instantly recognised. Nay, read to a discerning mind, a paragraph or two, from the sermons of a devoted admirer and lover of the Liturgy, and from the sermons of one who cannot endure prescribed forms of prayer; and if he do not readily assign the several portions to their appropriate authors, I will confess all my inferences worthless and untrue. O there is an individuality about the language of a cordial Churchman, which is always prominent, and perfectly indelible! May it ever be so; and let our clergy learn with gratitude, the source to which it may be traced, and cling with unfainting courage and never-compromising tenacity, to that noble service, of which this is one of the many, and the many inalienable benefits.

I may be thought enthusiastic, sir, but the more I reflect on the state of things around me, (a perfect war of the elements of polemical divinity,) the more I study the spirit of the age, and the tendencies which it developes, the more do I see of the value of this legacy, which has been transmitted to us by our forefathers, and the more am I inclined to deprecate the aims and plans of any pretended friends, who would strip the Church of her "clothing of wrought gold." Such miscalled votaries, would leave her bare, sir, to a thousand ills, which are now undreamed of, and soon reduce her to the verge of dissolution. May GOD in his wisdom turn into foolishness, the counsel of such schemes; and as I am daily strengthened in the belief that the union between our Church and Liturgy, has received his inestimable sanction, so do I pray, that that union may be unbroken, to the latest generations. *Esto perpetua.* What GOD hath joined together, let no man put asunder.

NOV. ANGLUS.

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* Robert Hall.

INFIDELITY.

[For the Churchman.]

A QUESTION FOR THE SKEPTIC.

THE following extract, Mr. Editor, is from an *old work*, but, in my view, exactly suited to the *present times.* If you see good to give it a place in your paper, it may possibly serve to fill up some troublesome void in the life of the skeptic.

L.

"Of all the methods which the vanity of man has devised, with a view to acquire distinction, there is none easier than that of professing a disbelief of the established religion. That which shocks the feelings of those with whom we converse, cannot fail of attracting notice; and as the vain are usually confident, they utter their doubts with an air so oracular and decisive, as induces the simple to think them profoundly wise. Audacity, with a little ingenuity, will attract the eyes of spectators, and this will sufficiently answer the purpose of many among the professed unbelievers. One might be diverted, if one were not hurt, at seeing a circle of silly admirers, gaping and fixing their eyes on some half-learned and impudent prater, who throws out oblique insinuations against the Bible, the clergy, or the sacrament. These are fertile topics of wit and ingenuity; but it might mortify the vanity of some very vain writers and talkers, if they were to recollect, what is undoubtedly true, that it is a species of wit and ingenuity, which not only the vilest, but the most stupid and illiterate of mankind, have frequently displayed in all its possible perfection.

"There is, indeed, no doubt, but that vanity is one of the principal causes of infidelity, It must be the sole cause of communicating it to others, by writing or conversation. For, let us suppose the case of a very humane, judicious, and learned man, entertaining doubts of the truth of Christianity: if he cannot clear his doubts by examination, he will yet recollect that doubts are no certainties; and, before he endeavors to propagate his skepticism, he will ask himself these questions: Am I quite convinced, that what I doubt of cannot possibly be true? If I am convinced of it, am I sure that the publication of my opinions will not do more harm than good? Is not the disturbing of any long-established civil constitution, attended with confusion, rebellion, bloodshed, and ruin? And are not the majority of men more strongly attached to the religion of their forefathers? Will it serve my country to introduce discontent of any species? May not these innovations in religion, which discontent may introduce, lead to all the evils which are caused by frenzy and fanaticism? Granting that I were able to form a party formidable enough to crush opposition, and to exterminate Christianity—still am I certain that I act, in this instance, like a good member of society? For is not this system, whether well or ill founded, friendly to society? I must confess it; its greatest enemies have acknowledged it. What motive, then, can induce me to divulge my doubts of its authenticity? Not the good of mankind; for it is already allowed by unbelievers, that the good of mankind is interested in the belief of its divine original. Is it for my own good, and with a view to be convinced? I will not deceive myself: my motive, I suspect, is of another kind: for, do I read those books which have been already written, to satisfy similar doubts?—Nothing but the vanity of appearing to be wiser than my credulous neighbors, can induce me to interrupt the happiness of their belief. But vanity of this sort, which tends to disturb society, to injure the national morals, and to rob many thousand individuals of a copious source of sweet and solid comfort, must be pronounced extreme wickedness, according to the dictates even of natural religion. I shall act the part of a good citizen and a good man, by conforming to a system whose beneficial influence I feel and confess; and by endeavoring to acquire a belief in that which has, for so many centuries, been established, and which promises to soothe me in distress with the sweetest consolations, and to brighten the dismal hour of death, by the hope of a more glorious and happy state of existence. At all events, I shall have the satisfaction of having commanded myself so far, as not to have run the hazard of endangering the welfare of my fellow-creatures, either here or hereafter, by indulging a degree of vanity, which, in a creature so weak and so short-lived as myself, is a folly very inconsistent with the superior wisdom which I seem to arrogate."

BIBLICAL CRITICISM.

[For the Churchman.]

FIGURATIVE LANGUAGE OF THE BIBLE.—NO. II.

THE fondness for the allegorical view of Scripture language and Scripture truth, continued to increase from the age of the Fathers, downward, until the mystics, in the twelfth century, carried it to the utmost height, by renouncing all aid derived from the study of languages, the principles of grammar and criticism, indeed, any extraneous learning whatever, and relying solely upon the pretended guidance of the Spirit, darkened every department of theology with a cloud of mystery and superstition, through which could glimmer but here and there a few scattered rays of truth.

Some of the ancient errors, originating in the source above-mentioned, still remain. The famous doctrine of the *real presence*, so strongly insisted upon by the Romish Church, and so firmly opposed, and triumphantly refuted, by the Reformers, is of this kind. The passage relied upon as affording the strongest argument in favor of it—containing the words of our Saviour at the last Supper, "Take, eat—this is my body: Drink ye all of this—for this is my blood," has been ever mistaken by the advocates of this opinion. A literal meaning has been attached to words, which a close and judicious attention to the ordinary style of our LORD's discourses, will show to be figurative.

The question which once shook the world—that concerning the supremacy of the Pope, rests upon no better foundation. In the language addressed by our Saviour to Peter, the metaphor by which the apostle is compared to a rock, at the foundation of an edifice, has been carried too far; and consequences arising out of the extension of the comparison, beyond the general idea intended to be conveyed, have been deduced, which are altogether inconsistent with the plain declaration of other parts of Scripture.

Instances are not wanting, where like reasoning of a later date has met with a ready and extensive acceptance. What else but like reasoning, is it, to infer the doctrine of absolute perfection in this life, from passages like the following: "He shall redeem Israel from *all* his iniquities." (Psalm cxxx. 8.) "I will also save you from all your uncleannesses."—(Ezek. xxxvi. 29.) What else but like reasoning, in a very absurd degree, is it, to infer from the poetical expression of David, "Let them praise his name in the dance," (Psalm cxlix. 3) that dancing should constitute a part of the public worship of GOD? What else to contend for the inferior obligation of the written word compared with that of the inward grace, because St. Paul hath said, "The letter killeth—but the spirit giveth life"? What else the auxiliary arguments urged by the abler advocates of an opinion more widely diffused than either of those just alluded to, like that drawn from the following expression of our Saviour, "No man can come to me, except the Father, which hath sent me, draw him"? (St. John vi. 44.) It is needless to mention the thousand mistakes which are constantly made by the illiterate, in regard to the language employed in Scripture, with reference to GOD and his operations—to the proceedings of the day of judgment, and to the final states of reward and punishment. Suffice it to say, that controversy often wearies itself upon these and similar points, the absurdity of discussing some of which can only be equalled by that of him, who should be startled by the literal meaning of our LORD's direction to pluck out a right eye, or to cut off a right hand.

Such are some of the errors that have arisen in the religious world from an entire neglect, or a partial knowledge of that department of Biblical criticism, which treats of tropical language—and surely, a due degree of reflection upon the many and great mistakes of former theologians, and an ordinary observation of the gross conclusions of modern fanaticism, must convince every one who has a value for truth, of the futility of all claims to spiritual direction, independent of the common means of human research, and of the high importance of that knowledge which will serve as a bulwark against the evils in view; and this conviction must seize upon the mind of the man of sense and learning, with a still more immediate and sensible force, while he thinks of that mingled feeling of sorrow and disgust which not unfrequently comes over him, during his attendance upon the public worship of GOD, when he hears a preacher of genius and taste giving a playful indulgence to his fancy in a figurative exposition of Scripture, directly in contradiction not only to the rules of good criticism, but even to the maxims of sound judgment, and the dictates of common sense.

In continuation of the plan proposed, a few remarks will be offered concerning the advantages of the improved system of interpretation, when applied to this branch of theological science.

An accurate and judicious critic, upon first opening a volume like the Bible, containing a great variety of compositions, sets about determining the distinctive general character of each part; whether it is historical, poetical, or didactic and argumentative. He avails himself of those peculiar marks of the different kinds of writing, which are founded upon the general sense of mankind, and supported by the uniform experience of the learned—which have been applied in every age and with invariable success, in passing judgment upon profane authors, and which by consequence, cannot be objected against, when applied for the same purpose to the sacred records; appealing, as they undoubtedly do, for examination and acceptance, or rejection, to the powers of the human intellect. He does not neglect other minor sources of information—the testimony of other writings—the circumstances under which the books were written—and the circumstances which have attended their preservation to the present time. And having once arrived at a conclusion in regard to the distinctive character of the several books, he will not on the one hand violate the nature of all historical narration, by endeavoring to remove a difficulty on the score of allegory; nor, on the other hand, will he aim at the distortion of poetical imagery, in order to furnish himself with an argument in aid of a favorite system.

In the further application of his principles to this subject, a critic of this stamp will direct his attention to the tropical use of single words and phrases. And in doing this, he will not, knowing that in simple and original languages, the same word has a great variety of figurative significations, conclude that in every place it may have as many of these as will serve to make out a meaning. Nor will he think himself at liberty to take any one of them that may best answer his private purpose; but after a minute examination of all the various connexions in which it is used by the same author, and by different authors, whether sacred or profane, he will at length arrive by the infallible process of analytical reasoning, at the true sense. It is upon this ground, that he declares the word אלהים under certain circumstances, to be a mere epithet with the idea of excellence and dignity.

Recollecting also the relation which once subsisted between the languages in which the Scriptures were composed, he sometimes determines the metaphorical meaning of a word in the later, by a reference to the more ancient. From the extensive use of the word בן in Hebrew, where a close relation of any kind exists—so far that even arrows are called the sons of the bow—he decides upon the idea conveyed by υιοι, in the phrase υιοι αναστασεως, and others of a similar nature.

Moreover, he naturally expects to meet with figurative language in the New Testament, founded upon some allusion to real events, recorded in the Old. It is upon this principle that he explains that singular declaration of our Saviour, "Hereafter ye shall see heaven open, and the angels of GOD ascending and descending upon the Son of man."

U.

TRAVELS.

GERMANY.

THE best works on Germany, are Russel's very popular Tour, and the far more elaborate and more excellent 'Germany' of Madame de Stael. When the latter was in the country, which it was her purpose to describe, she sought the acquaintance of almost every man of eminence and learning. Her own talents never appeared more brilliantly than in conversation; she courted the society of able men; and what literary recluse could resist the excitement of the presence and the curiosity of so celebrated and accomplished a woman? She knew Fichte and Schelling very well, the Schlegels were almost a part of her train; and as an ancient has left it in writing, that he read no book from which he did not derive something worth remembering, so Madame de Stael met with no men so incorrigibly dull, from whom she did not contrive, by dint of questioning and cross-examining, to extract some valuable information. Of a philosopher she would demand a sketch of the philosophy of Kant; or of an admirer of Goethe, some analysis of his doctrine of colors. In this way she became somewhat acquainted with almost every object of intellectual interest.—Every thing which she heard, received a livelier character, as it passed through her mind; the trials which she had herself encountered, but never fully sustained, fitted her to understand the deep character of the German nations; and though her principles were not severely austere, she yet in her life and in her writings followed her own convictions with passionate tenacity.—The subjects which she was discussing, receive a deeper interest from the kind of gloomy discontent in which her own mind was held, and she became the more acute and restless observer, from her perpetual aspirations after a happiness which she was destined never to find.

The regions embraced under the general name of Germany, can hardly be connected in the mind with any very distinct associations; they are so wide in extent, so dissimilar in climate, aspect, and productions; in religion, manners, and government. Yet the portion of the country which Mr. Dwight, in his travels, brings under survey, amidst a great variety of local customs and political forms, has still some common characteristics. It is for the most part protestant in its religion; and it also prefers a just claim to pre-eminence in its culture. Its public institutions for liberal education have long been subjects of fear to the sovereigns of Europe, and of honorable curiosity to the scholars of America. Its taste for the arts is attested by the universal enthusiasm which the gallery of Dresden continues to excite; and its rivers, its cultivated plains, its mountains, and its towns, are not destitute of that surprising beauty which appeals directly to the imagination, and awakens a taste for the magnificence of art and nature. Yet its various scenes, though rendered illustrious by great historic events, still have not the power of recalling associations and quickening the mind in the same degree as the monuments of classic lands. There the recollections of the cloudy visions of boyhood enhance the interest of every celebrated spot by an indescribable charm, which connects the early with the riper existence, and mingles the dim sentiment of childish astonishment with the mature acknowledgment of heroic virtue or literary excellence. In Italy, the present generation is not so much identified in our minds with the country and its monuments, as the past; and memory surrounds the traveller on every side with the mysterious influences of other days. But the German states do not share in this kind of power, though their battle-fields have witnessed as great deeds in arms as any on the face of the earth; and sceptres have been repeatedly lost and won on their soil. True it is, they are not wholly devoid of an interest imparted by recollections. The protestant Christian cannot pass unmoved the scenes of Luther's retirement and of his studies; of his dangers and his successes; his hiding places and the open theatres of his popular eloquence; and the traveller pays the pious tribute of a passing visit to the scenes which were most distinguished by the moral victories of religious freedom. In the south, the Appenines, for the most part poorly wooded, or even entirely naked, rise in beautiful and successive ranges; the clear atmosphere of Italy lends to them distinct outlines, and shows to perfect advantage the intermingling of light and shade on the remote hills and in the narrow valleys; and imagination willingly lends itself to the fables of antiquity. It seems no unnatural idea, to have peopled the cheerful hills and the grateful woods with joyous nymphs and benevolent deities. In Germany, the highlands and groves are of a sombre cast; the mountains are carefully kept covered with forests; the heavy foliage gives a darker aspect to the gloomy hills; or the thin branches of the pines make them appear still more bleak and desolate; the mists are often gathering on the ridges; the highest peaks are frequently wrapped in clouds; the productions of the soil, at any considerable elevation, mark an inhospitable zone; the inhabitants of the mountain towns are in abject poverty, and excite unmingled commiseration for their utter wretchedness; and so a rude superstition has assigned to these northern fastnesses the distinction of being the abodes of hobgoblins and spectres; the scenes of nocturnal incantations; the general assembling place for all the motley and fiendish creations of a barbarous fancy, the terrific servants of sin, who ride the air on broomsticks, and find their way over marsh and moor by the light of a Jack o' the Lantern. Yet the highest mountains of northern Germany are not very elevated; the streets of Mexico run on a plain much higher than the summit of the Brocken, and but few traditions, which deserve commemoration, still linger in the solemn but beautiful wildnesses of the Hartz.

In many parts of the country, especially along the Rhine and the Neckar, and on the eminences which command the rich valleys of central Germany, the genius of the middle ages is still visibly present in the castles of the earlier nobility,

> "Those gray but leafy walls, where ruin greenly dwells."

There you have the battlements and the massive watch-towers, the dungeons and subterraneous passages, the banquetting halls and the chapels, which are so often introduced into romance, and which in themselves are far more touching in their decay, than in the descriptions of any writer of fiction. You may even inspect the very chambers of the secret tribunal, its instruments of torture, and its places of execution; and sacred enthusiasm has not failed to connect religious tradition with the scenes of greatest loveliness. Some of the simplest and purest legends of the Church are connected with the wild scenery of the Rhine. It is in the midst of these relics of the middle ages, that objects of poetic interest are to be found in Germany; and enough remains to give some clear conceptions, some distinct ideas on the manners of those ages, when the fierceness of chivalrous bravery was tempered by the moderating influences of the Church, and the harshness of the haughty knight was exhibited in strange contrast with the impressive piety and graceful gentleness of woman. When we are admitted to the inner halls, and see, as it were, the daily footsteps of their inhabitants, it seems as if we were brought nearer to the days of feudal power; the anxious lady of the castle is still impatiently hearkening for the return of her lord; or the court-yard yet rings with the clattering of arms, and the loud merriment of a numerous and idle retinue; or the wine still flows freely at the hospitable but intemperate banquet; or the priest tempers the fierceness of valor with mercy, absolves the timid soul from the guilt of sin, and at the altar sanctifies to youthful valor the possession of beauty, whose affection was won by prowess in the field.

The charms which belong to this class of scenery and associations, are nowhere more inviting than at Heidelberg. The climate of the Neckar valley, like that of the valley of the Connecticut, is somewhat moist, and it is there no uncommon thing for the sun to set in splendor through the mild and delicious atmosphere which follows a summer shower. The old remnants of the glories of the Palatinate there lie enveloped in a becoming mist; the sun half makes its way through the roofless chambers; the towers, as they lie in ruins, are wreathed in the brilliant verdure of immense masses of ivy. Nature drinks in the moisture and renovates her charms. At every step new scenes of beauty are opening. The beautiful line of the Neckar, as it makes its way through the hills, the arched bridge of stone, of ample breadth and grotesquely adorned with the statues of a Heathen goddess and a German prince, the fruitful plains which fall away from the mountain, and extend to the distant banks of the Rhine, the busy city, crowded into a narrow space on the southern margin of the stream, the frequent villages, the distant ranges of hills, the luxuriant vegetation of the immediate vicinity, the proof of careful tillage and a temperate clime, all unite to produce one of the most engaging landscapes that can be found in Europe to the north of the Alps.

But it is not from the ruins of the past, or the recollections of the dead, that Germany gains its interest to an inquisitive mind. It is in the living or the recent monuments of its intellectual activity, in its munificent endowments for the purposes of education and science, in the hospitable and friendly forms of its social life, in its existing political relations, and in the influences which it exercises on protestant Christianity, that the attention of the curious is seriously engaged. We shall not follow Mr. Dwight in his progress from town to town, nor trace him on his way from Strasburg to Frankfort, Göttingen, Berlin, Dresden, Leipzig, and Weimar; but shall rather glance in succession at some of the topics just enumerated, sometimes quoting his remarks, sometimes drawing from any other sources of information that may offer.

It is not natural scenery which attracts the traveller to Germany; in that our own country decidedly surpasses it; but we are first led to think of its scholars, compared with whom our own men of letters are but a handful. The traveller, as he descends from the castle which overhangs Heidelberg, enters within the precincts of a renowned university, adorned by professors of consummate erudition and eminent ability. The living welcome him to familiar intercourse; for the peculiar situation of Heidelberg favors the tastes which promote social habits. In the law, Thiebaut, a professor in the university, is the worthy rival and opponent of Savigny. His house is famous for admirable concerts; and in the circle which he gathers round him, you are sure to meet those who share with him an enthusiasm for Mozart, and who sometimes revive the touching strains of the elder artists; of Scarlatti, who composed music and played the harp, till almost seventy; but still more of the admirable Palestrina, whose ashes were deemed worthy of a place in St. Peter's—the Raphael of music, than whom no one has better known how to express the spirit of religion by the harmony of sounds.

This is no bad introduction to the men of learning in Germany. The learned Thiebaut, a lawyer of profound skill, and an indefatigable student, has not one minute for listlessness, or sloth, or idle companionship, but divides his time between severe pursuits, his family, and the intense gratification of a cultivated taste.—*Amer. Quarterly.*

REVIEWS.

Fiat justitia, ruat cœlum.

THE FAMILY LIBRARY ONCE MORE.

To the Editor of the Churchman.

Dear Sir,—When I penned the notice of THE FAMILY LIBRARY which you thought fit to republish in the second number of your paper, I had little expectation or intention of engaging in any controversy with the publishers. My views extended to the discharge of *duty*, and so far as I am aware of their character, to that *only*. Intrusted with the conduct of a periodical which has for one of its avowed objects the guidance of *heads of families* and teachers in the choice of reading for their juvenile charges, I was called on to give an opinion of a work which *by its title*, claims admission to the family circle, and which, I was informed, had *by virtue of that title* gained a place in several Sunday School Libraries. I did so: and gave my opinion conscientiously, advisedly, and, as I thought, frankly. It is true, the article in question was *written* (as unfortunately, I am under the necessity of writing too much,) *hastily:* and the consequence of this haste was *more tartness in expression*—but *less severity of censure*—than a cool revision would have sanctioned. But my judgment was *deliberately* formed: and I see no reason to change it.

For this exercise of an official duty, I find myself personally impeached, in two close columns of spirited, but not altogether courteous expostulation, of "intemperate" criticism, "sweeping denunciation," "unjust, harsh, and violent censure," "prejudice," "injustice," and, to crown all, a disregard of truth.

As far as I am personally concerned in this matter, I am perfectly willing to leave the two articles now in your columns to the decision of impartial judges. But as the "Defence of the Family Library" is both artfully and ably drawn up, it might leave an erroneous impression upon the minds of some, to whom the subject may be new, which it seems to me desirable to counteract. I therefore offer a few remarks.

The ground taken in the Review of the "Family Library," was the PERFECT UNFITNESS OF A LARGE PORTION OF THE SERIES FOR PUBLICATION UNDER THAT TITLE. It was the TITLE only that claimed my attention to the work, as the Editor of a "FAMILY VISITOR." It was the *title* which threatened to make the books dangerous, by their introduction where, under other circumstances, they would never have gained access. It was the choice of this title (which was chosen, and could be chosen, only with a view to 'make the work sell') that suggested my remarks on the incongruity of mercenary views with literature and religion. "The illusive, nay," *I still* "do not hesitate to say, the *lying* title of a 'Family Library,'" was the one string on which I harped—the beginning and the finish of my "invective." Yet the writer of the "Defence," has most artfully, and, however wisely, most unfairly, kept entirely out of view this main count in the indictment.

It was because they published Milman, Galt, &c. &c., AS A FAMILY LIBRARY, designing by the use of that title to secure a more extensive sale for the productions of their "teeming press," that I charged, not so much the Messrs. Harpers, as Murray of London, the *inventor* of the catchpenny device, with an improper love of gain. That both Mr. Murray, and the Messrs Harpers, have a perfect right to publish, republish, and vend, whatever books they may think most likely to afford a handsome profit—accountable only to their GOD for the effects of such publications upon their fellow beings—I most readily admit: and accordingly, when FALKLAND was stereotyped in Cliff-Street, and the very daily papers cried shame upon its publishers, not a line of censure appeared in the 'Family Visiter.' So a vender of drugs has a perfect right to prepare and sell laudanum or prussic acid, to whoever may choose to buy; and if his fellow beings derive from him the means of violating the great law of being, it is none of the magistrate's concern. But if, because he finds his sale low, and his profits small, he dares to label his laudanum 'Elixir Vitæ,' and his prussic acid 'Balm of Gilead,' it becomes the duty of every honest man, much more of every conservator of the public welfare, to denounce him as the enemy of mankind. Now, sir, if Messrs. Harpers had published 'Milman's Jews,' and 'Galt's Byron,' and 'Scott's Demonology' AS SUCH ONLY, I should have looked upon their proceeding as a mere business transaction, with which I had no concern. *I*, to be sure, if a bookseller, would not have been concerned with at least the second of the three; but GOD forbid that I should set up my conscience as the standard for my neighbour! "To his own master he standeth or falleth." Nay, in such case, I should have laughed at Milman's work as a very readable, but foolish book, which would have its day, and be popular among Infidels and some Unitarians, and then be forgotten. I should have despised Galt's drivellings as beneath criticism: I should have praised Scott's work, with all its faults, as an interesting fund of material for the most important of all studies, the study of the mind. But when those publishers see fit to usher these works into public notice and public confidence as parts of a FAMILY LIBRARY, the case is wholly altered. They become guilty of the sin of literary swindling, by imposing their wares upon purchasers for what they *are not*, and *have no pretensions to be*.

I say, sir, that a large portion of the works composing the FAMILY LIBRARY are imposed upon the public *for what they are not, and have no pretensions to be*, namely, books suitable—peculiarly suitable, (for so much surely, the name imports,)—for *family* reading. This I *proved* in my Review, and—strange to say—the Defence *makes no attempt at disproof:*—its remarks are, without exception, based upon the *individual* characters and pretensions of the works, with *no reference* to their fitness or unfitness for the collective designation.

Here I might rest my plea, and put in a demurrer to all that is said in defence of Milman &c., on the ground that the defence is made on a point where they were never assailed; and that the main, (*my* only) charge against them—their unfitness for *family* books—has not been met. But the misrepresentations in the 'Defence,' are such as ought not to be suffered to remain in your columns unrefuted.

The defender *asserts* that Milman's History of the Jews "contains not a sentiment or a sentence which by any ingenuity can be construed or conjured into infidelity; not a fact or an assertion that is not taken from, or in strict accordance with the Bible; not an inference in contradiction to its tenets." Here we have *his* authority.

Audi alteram partem. "In every portion of this history which relates the events recorded in the Sacred Volume, we find such a succession of *misstatements* and *misrepresentations* as make every other kind of fault to dwindle away into utter insignificance. Thus, in the immediate opening of his work, our historian asserts, *in direct contradiction to the Scriptural accounts* of the perpetual deviations of the Israelites from the purity of their religious creed and services, that 'in every stage of society, under the pastoral tent of Abraham, and in the sumptuous temple of Solomon, the same creed maintains its *inviolable simplicity*.'[*] Yet, with the most glaring and unaccountable want of consistency, the *very next* sentence contains the following words; 'this primary distinction . . . . after *several periods of almost total apostacy* . . . . revives in all its vigour.'—Again, we are told that the separation of Abraham from his father's house and abode, '*is ascribed* to the express command of GOD.' The book of Genesis, the only source from which any decided opinion can be formed upon the conduct of Abraham, declares plainly and positively, that 'the LORD *had said* unto Abram, Get thee out of thy country, and from thy father's house unto a land that I will show thee,' and it adds, 'So Abram departed, *as the* LORD *had said* unto him.' But it is a piece of still more intolerable presumption in our author to attribute the compliance of Abraham with the directions of the ALMIGHTY, to the worldly and unworthy principles of an ambitious mind. 'The friend of GOD,' he tells us, 'was incited to his departure into Canaan by a direct promise, the most splendid which could be offered *to the ambition of the head of a nomadic* tribe . . . . his seed was to become hereafter a great nation.'[†] St. Paul had read and studied the same narrative of Moses, from which the Bampton Lecturer has deduced his conclusion. Let us look, then, to the language of St. Paul, and see what are the inferences which *he* has thought proper to draw. He says, 'by *faith* Abraham, when he was called to go out into a place which he should afterwards receive for an inheritance, obeyed: and he went out, not knowing whither he went—for he looked for a city which hath foundations, whose builder and maker is GOD.' Here, then, *the two parties join issue;* what the Bampton Lecturer ascribes to *earthly ambition*, that last infirmity of noble minds, the inspired apostle attributes to a *divine faith*, one of the first graces in the character of a saint. The Bampton Lecturer insinuates that Abraham was *tempted* by *the hope of being the founder of some great nation*. The apostle declares that his thoughts were *fixed upon a city whose maker is* GOD. The difference between these two views of the motives of the patriarch is marked and strong. The one exalts, the other degrades him in the eye of men. We leave our readers to judge to which the preference is due." *British Critic*, (April, 1830,) p. 378, 379.

Here, Mr. Editor, is not only *assertion*, at least as respectable as that of the defender, but *proof*, of the very charges which the 'Defence' so boldly and sweepingly denies. Is more wanting? More is at hand. "There is not *a fact* or *an assertion* not *taken from* or in *strict accordance* with the Bible," says the defender. On p. 15, Vol. I. of the Am. edition, Milman says, speaking of the destruction of the cities of the plain *by fire from heaven*, "The cities stood on a soil broken and undermined with veins of bitumen and sulphur. These inflammable substances, set on fire by lightning, caused a tremendous convulsion; the *water-courses*, both the river and *the canals by which the land was extensively irrigated, burst their banks;* the cities, the walls of which were perhaps built from the combustible materials of the soil, were entirely *swallowed up* by the fiery inundation, and the whole valley became a dead and fetid lake." I know who first propounded this explanation of the fact, Mr. Editor,—the man who seriously compared the passage of the Red sea with Alexander's seashore march from Phaselis; but though not original with Milman, he has made himself responsible for it, by adopting it:—I should be surprised to see Scriptural authority adduced for the statements which I have italicised.—Lot's wife, the Bible informs us, "*looked back* from behind him, and she became a *pillar of salt*." "*Lingering* behind, she was suffocated by the sulphureous vapours, and her body *incrusted* with the saline particles which filled the atmosphere," says Mr. Milman. The latter of these statements appears to me to be neither "taken from," nor in "strict accordance with" the former.—These instances occur at the very threshold of the work: but almost every page offers views and statements relative to the history and policy of the Israelites, equally at variance with principles laid down in the Sacred Volume. For instance: no one who has read the books of Chronicles and Kings, can be ignorant that they represent the disasters of the kingdom of the ten tribes as the consequence of adherence to the idolatrous policy of Jeroboam, and of *that alone*. This 'lehrreich warnend geist,' as the German infidels call it, did not suit the views of Mr. Milman. Accordingly *he* discovers, that it was because "the race of Jeroboam had no hereditary greatness in their favor," that it "was speedily cut off from the succession."[‡] There is little *accordance* here!

The 'Defence' proceeds—"nothing is added, nothing new is asserted." This is as accurate as the statement just examined. I might bring hundreds of examples of *additions—new assertions*—but the instances already adduced, are glaring.

"The author's aim has been *simply* to present in a correct form, and chronological order, those *purely historical* incidents, which in the Bible are described," &c. This again, is wholly incorrect. Milman's aim was to write a *purely secular history* of that description which is called *philosophical*—accounting for facts on the principles of human policy and wisdom. He has succeeded to a marvel; for in all his book there are not ten pages which Hume or Gibbon might not have written, and *would* not, in all probability, have written, if the task of composing a Jewish history had been assigned them;—I do not say they would have written *no more*—but that, with a very few exceptions, they would have heartily coincided in the lucubrations of the Professor. The limits of an article in a newspaper do not admit of *proof* of such an assertion, involving the character of a whole work; but I fearlessly commit my *opinion* to the judgment of any man of information who has read the work.

The Defence continues, "Does the reverend critic mean to assert, that Milman's History is tainted with any contradiction, or disparagement of the Bible!"—I DO, sir; and I have already proved it. The Bible tells us, that the kings of Israel were cut off, *because they sinned after the sin of Jeroboam:* Mr. Milman declares it was *because they had no hereditary greatness.* This is CONTRADICTION, and on a very important point—the dispensations of GOD's providence for a long series of years, in the management of his chosen people. Can the youth who has learned to attribute the disastrous reigns of the kings of the ten tribes to their want of hereditary right, regard them any longer as an instance of the special interference of Divine retributive justice? No: he has *the word of Mr. Milman* (and the Edinburgh Reviewers are ready to back him) AGAINST *the word of* GOD. Again, the Bible attributes Abram's departure from his father's land, to *faith*, and *the expectation of future reward:* Mr. Milman supposes that he was incited by *ambition*, and the *prospect of being the founder of a great nation.* This is DISPARAGEMENT, and on a subject which every reader of St. Paul's epistles knows has been made peculiarly prominent in the New Testament. The *faith* of Abram is held out there as the model of justifying faith in CHRIST—we are to be his children by possessing like faith with him. Now, what influence must such declarations in the New Testament have upon the young reader who should happen to remember and believe Mr. Milman's statement, that Abram's faith was the *ambition of a nomadic* chief? Mr. Editor, I grow indignant as I write! That recreant clergyman's thoughtless nonsense would sap the foundations of his faith! He would nullify the efforts of GOD's chosen instrument to lead us to salvation, through the blood of CHRIST; and as far as in his power, destroy the soul for which the Saviour died! And yet his defender asks if "I mean to assert that Milman's History contains any thing which renders it either useless or improper to use as an adjunct of the Scriptures"? and "challenges" me to "support" such an assertion "by quotation"! Suppose a devout man reading his Bible at Gen. xxxii. 24—32, and then presented with the following "adjunct"—"In the night he (Jacob) is comforted by another *symbolic vision*, in which *he supposes himself* wrestling with a mysterious being, from whom he extorts a blessing, and is commanded from thenceforth[*] to assume the name of Israel (the prevailing.)" Is it probable he would deem it "useful" or "proper"? The Bible says, Jacob was "left alone," and "wrestled," and "prevailed." Milman makes him have *a vision*, and *suppose* himself to wrestle. The Bible gives *proof* of the *reality* of the transaction, by recording its physical effects "he halted on his thigh," and its commemoration in the continued abstinence of the Israelites from the sinew of the thigh. Of all this, Milman preserves a guilty silence; and concludes his perversion of sacred history, with a false interpretation of the name given to the patriarch by his celestial visitant. "Was it ignorance," asks the British Critic, commenting on this passage, "was it forgetfulness, or was it wilfulness, which made him thus bolster up his unauthorized conjectures, by withholding the very circumstance which overturns them? We know not which it was. But we know that whatever it was, it proves him to be *totally unfit to write the history of* GOD's *people, and his work to be totally unsafe for any sincere believer to read.*"

I called Milman's attempt "a *desecration* of sacred history": for this I am roundly taken to task by the defender. *Desecration*, Johnson defines to be, "the abolition of consecration." That which is *sacred*, has, I presume, undergone consecration. To reduce that which is *sacred* to the character of *profane* or "temporal" (to use the defender's phrase) must be to abolish its consecration. Confessedly the history of the Jews, as given in the Old Testament, is *sacred* history. Milman's history, says the 'Defence,' is "a temporal history only." Is it not, then "a *desecration of sacred history*"? This is childish cavilling at words, and unworthy of a cause which could afford better arguments.

The defender is "at a loss to imagine upon what grounds the reverend critic pronounces this work 'a desecration of sacred history.'" I will produce one. Sampson was a man chosen from the womb to be the instrument of GOD's special providence. From the announcement of his birth, to that last blow to Philistine power, when, in answer to prayer, he received strength to involve the oppressors of Israel in one common ruin, the narrative of his life and deeds is the history of GOD's dealings with his creatures—in the strictest sense, *sacred* history. Of him, Milman speaks as follows: "The most extraordinary of the Jewish heroes;" "a man of prodigious physical power, which he displayed, not in any vigorous and consistent plan of defence against the enemy, but in the wildest feats of personal daring. It was his amusement to plunge headlong into peril, from which he extricated himself by his individual strength." The Bible says, "The SPIRIT OF THE LORD came mightily upon him," &c.—*Judg.* xv. 14. "*As in those of the Grecian Hercules, and the Arabian Centaur*, a kind of *comic vein* runs through the early adventures of the stout-hearted warrior, in which love of women, of riddles, and of slaying Philistines, *out of mere wantonness*, [with "the SPIRIT OF THE LORD upon him," says the Bible, *Judg.* xiv. 19.] vie for the mastery."—I ask any sober-minded man, if this is not 'DESECRATION of sacred history'?

I have now met fully all the demands of the "Defence;" and might yet go on to produce many more, and perhaps even stronger proofs, that Milman's History of the Jews is "a book in itself despicable, considered as an attempt to lower the history of GOD's dealings to the level of a record of human foibles and follies." The charge is no longer "cautiously vague and general." Yet one 'general' remark I must crave leave to add. A more exact resemblance in the spirit and style of diverse writers, than exists between Milman's History and those portions of *Gibbon's* Decline and Fall, which relate to sacred history, is of rare occurrence. The very same pert flippancy—the same tone of ironical respect and allowance, at constant variance with the tenor of narration—the very same effort to assign unworthy motives to the actors, and depreciate the importance of transactions—the very same sneering representation of things sacred and profane in such apposition as to devest the reader of all reverence for the first, or idea of distinction between the two. The *treasures of the clergy* are a standing theme of biting allusion with the arch-infidel. What difference is there between *his* sneers, and such as the following:—"Asa—purchased a league by a considerable present, taken from the treasures of the temple. The *zeal of the prophets took fire*, and Hanani, in the name of GOD, remonstrated against the unnatural alliance."[*] There *is* a difference, but it is against the clergyman. Gibbon sneered at men uninspired: *he* sneers at the prophets of the LORD.

I spoke of Milman's "heterogeneous compound of German skepticism and poetic description." The last ingredient, I presume, the defender is not disposed to disclaim. The former, Milman's avowal of obligations to Justi, a thorough-going Neologist, would sufficiently fasten on him. But I alluded to such passages as that in Vol. I. p. 227, where, speaking of the *prophets of the Old Testament*, he says of them, that they were "men full of a high and solemn enthusiasm, the moral and religious teachers of the people"—almost translating the words of Gesenius, the Coryphæus of German Neologism; who elsewhere calls the predictions of Isaiah, 'the shrewd guesses of a warm-hearted patriot and profound thinker!'

A word or two on the reception which this mischievous book has obtained from critics. The writer of the 'Defence' misrepresents me, when he speaks of my "using such ungracious epithets as 'hireling fabricators,'" when speaking of the editors of the London and American Quarterly, and the North American Review. I *expressly distinguished* between 'unsuspicious, careless, lounging critics,' and 'hireling fabricators *of puffs for a newspaper, or a monthly*.' That the writers of the laudatory articles in the quarterly reviews must have belonged to *one* of the former classes—'unsuspicious'—'careless'—or 'lounging'—I think the facts relative to the work in question, already stated, sufficiently prove. As to the breach of 'Christian charity,' in speaking of 'hireling fabricators of puffs in newspapers and monthlies'—the publishers of the Family Library are not such novices in the mysteries of their craft, as to be unaware of the extent to which the trade of fabricating puffs in newspapers and magazines for hire, is carried on both in England and in this country. If they were, we should refer them to one of their own authorities, the American Quarterly reviewer of 'Pelham, Falkland, and Paul Clifford.'

I have now done with Milman. Relative to the other works, Mr. Editor, I do not choose to occupy your columns with remarks. The ground of my condemnation of those works—as FAMILY reading—has not been touched, or so much as hinted at. Until it can be shown that *the selection* is suited to its *ostensible object*, I have no further concern with the intrinsic merit or demerit of the several works, considered merely as contributions to general literature.

In answer, however, to the question whether "this age has produced nothing so bad?" I will acknowledge that I "*have* been fortunate in my reading." I have read *but two* of the works in the "Fashionable" department of the Messrs. Harper's list of publications—and I *have not read* FALKLAND.

I never anticipated a coincidence in opinion on the subject of the merit of the component materials of the "Family Library" with its publishers, nor even with a majority of the critics of the day. I judged of the books by their tendency to advance, or retard, the work for which the SON OF GOD took our nature upon him, and shed his blood, as well as by their pretensions in point of style and interest. It would be preposterous to look to have a judgment formed on such principles, sanctioned by those who value a book "by its extensive sale, and the general approbation it receives from the public press."

Very truly yours,
W. R. WHITTINGHAM.

April 9th, 1831.

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[*] P. 4. *Harper's ed.* Let the reader compare this statement of Professor Milman with Ps. lxxxi. 8—13; Isa. i. ii. 6—9, and a multitude of similar passages which must occur to his recollection, and then estimate the *intrepid* assertion of the defender that "there is not a fact or an assertion that is not taken from, or in strict accordance with the Bible"—an assertion confuted by the *second* page of his author!

[†] P. 9, *H's ed.*

[‡] The grammatical construction is the Professor's own.—Novelties in grammar are among the other *striking* features of his production.

[*] Another specimen of the Professor's *style*.

[*] Vol. I. p. 226, *H's ed.*

THE CHURCHMAN.

SATURDAY, APRIL 16, 1831.

BISHOP CHASE.—The "*Defence of Kenyon College*," to which some allusion was made in our last number, opens with a letter from the Rev. Dr. Milnor of this city, to Bishop Chase, stating the incorrect and injurious impressions produced on the public mind by George M. West, and suggesting the necessity of a full explanation of the actual state of the College funds, and of an official account of the proceedings of Mr. West in Ohio. We give below an extract from the commencement of the Bishop's reply, which is connected with the letter of the Rev. Dr. Wainwright, published in our last number—and to this we subjoin some very temperate and judicious remarks upon the whole transaction, and upon the character and spirit of the "Defence." The latter are copied from the April number of the Protestant Episcopalian:—

EXTRACT FROM BISHOP CHASE'S REPLY TO DR. MILNOR.

"*Rev. and very dear Dr. Milnor,*

"I most heartily thank you for your friendly communication of Dec. 23d, 1830; and shall endeavor to profit by your advice. I was aware that Mr. West was trying to do me all possible injury; but did not apprehend, till I received your letter, that he had succeeded in his design to so great an extent. I had almost concluded to remain silent; and trusting to the mercy of Providence, in the consciousness of mine own integrity, and the facility with which evidence of the same might be obtained, on the slightest examination, let this person do his worst. But your statement of the effect of his slanders in your city, has altered my determination. Painful as it is to be under the necessity of exposing him, and thus manifesting to the world how we all have been imposed on by him; and distressing as it is, amidst the manifold cares which press me down, to turn aside for the purpose of engaging in a work of self-defence; yet, if duty calls,—if the honor, safety, and welfare of the Church of CHRIST, and the prosperity of our loved Institution of Kenyon College require it—I see no alternative; I must obey; and defend myself against the 'slanderous rumors originating with G. M. West.' And may GOD enable me sincerely and heartily to forgive and pray for him, while for the sake of the Church of CHRIST, I try to do my duty.

"It is necessary before we listen to a witness, and feel the weight of his testimony on our minds, that we be acquainted with his character. Would that *we* had known Mr. West's before we had admitted him to orders! Would that the Bishop of Nova Scotia had, at an earlier date, done me the favor of making me acquainted with his character in St. John's! Would that the Rev. Dr. Wainwright had thought proper to communicate the information mentioned in a letter recently sent me by Bishop Inglis."

Remarks of a writer in the Protestant Episcopalian, on the Bishop's "DEFENCE OF KENYON COLLEGE.

WE have just received a pamphlet with the above title, issued by the diocesan of our Church in Ohio—and have perused it with satisfaction. Bishop Chase reiterates his denial of the Rev. G. M. West's pretensions to a consecration to the episcopal office, predicated on any act of his; which cannot but be gratifying to our Church; for, if there be any who wish to 'enter into' the episcopal 'sheep-fold,' the 'door,' we venture to assure them, is as open to them, on honorable and lawful terms, as any 'other way.'

Bishop Chase has also made a very expanded, and, as we presume, full statement of the pecuniary affairs of Kenyon College,—which appears satisfactory;—and which will certainly require more than Mr. West's late pamphlet to subvert. But as we profess not to be much versed in the mysteries of accountants, we would be understood as expressing our opinions subject to corrections, whenever they appear—if they ever do.

Two things, however, strike us with some force, on the perusal of the Bishop's pamphlet.

The *first* is—admitting the correctness of his representations of the pecuniary matters of Kenyon College—which we do—and shall continue to do, till stronger evidence is afforded of their incorrectness—and this we do not look for; that Bishop Chase in his relations to that institution, is a disinterested, and self-sacrificing benefactor. We learn from documents printed in this pamphlet, that he has given $1000 for the Milnor professorship; another $1000, which a committee of the trustees of the college wish to have made a scholarship; and yet another $1000 for erecting a house on the college estate, with only the reservation of occupancy for himself and lady, during their joint lives. These liberal donations, together with that of his private library, consisting of 1500 volumes, present Bishop Chase as worthy of the sympathy and admiration of, not only our own denomination, but of all who love religion and learning, and can appreciate the spirit of unsparing self-devotion. We speak not of the *taste* of his appeals, but of the *substance* of his generous disinterestedness.

The *other* strong impression made by this pamphlet is, that Kenyon College is worthy of more generosity than it appears yet to have experienced from the American public; especially American Episcopalians; and most especially the American civil authorities—we mean Congress and the Legislature of Ohio. It would appear that the price of tuition at Kenyon College ought to be raised, since it is now sinking money on the board and education of its pupils. But if the farming and other resources of the college estate will, as the pamphlet declares, when duly brought into operation, enable the institution, at the present price of $70 per annum, or even at double that sum, to board and instruct its students, the object is certainly worthy of general contribution, and even of legislative aid. In regard to superior tuition, we doubt—perhaps we speak only through want of more extended observation—but we doubt whether the *system* of Kenyon College will favor the very highest developement of learning and professional effectiveness. This great advantage does not usually belong to country colleges. Yet we are persuaded, that it will do as much in this respect as the majority of such institutions, while for morals and religion it will do more. For the Western country, it will, beyond all doubt, be an important establishment.

On all these grounds we think the college worthy of the liberality of our government, of our citizens generally, and of our own denomination.

We cannot, however, close our remarks on the "Defence," without adverting to an important circumstance intimately connected with the matters at issue between Bishop Chase and Mr. West—we mean the hasty admission of Mr. West to deacon's and priest's orders. We cannot but think that, had a due deference been paid to the fifth canon of 1820, which says, "When any person, not a citizen of the United States, who has officiated as a minister among any other denomination of Christians, shall apply for orders in this Church, the bishop to whom application is made, shall require of him, (in addition to the qualifications made necessary by the seventeenth canon of 1808,) satisfactory evidence that he has resided *at least one year* in the United States previous to his application;"—the bishop of Ohio would not have been necessitated in the pamphlet before us, to exclaim, "would that we had known Mr. West's (character) before we had admitted him to orders!" In open violation of the canon referred to, Mr. West—not a citizen of the United States—was ordained, as we believe, after a short *residence of only two or three months!* Had he been required to wait the canonical time, there can be no doubt, from the documents derived recently from St. John's, N. B., and published in the Bishop's "Defence," he would, before the year had elapsed, have seen good reason to have permitted Mr. W. to look elsewhere for valid ordination, or at least saved himself from the charge of precipitancy. In grasping, however, at a supposed "good," the "evil" of transgressing a statute of the Church was committed; and the melancholy result is, the present difficulty of Bishop Chase and Kenyon College; and the disgrace which, if the bishop's present opinion of Mr. West be correct, his admission into our ministry has brought upon the Church.

☞ THE remaining appointments of the Right Reverend Bishop Onderdonk are as follows:

Saturday 16, Little Neck; Sunday 17, Flushing, A. M., Newtown, P. M.; 18, Hallett's Cove; 20, Eastchester; 21, New Rochelle; 22, Mamaroneck; 23 Rye; Sunday 24, White Plains; 25, Philipsburgh; 26, Tuckahoe.

EPISCOPAL ACTS.—On Thursday, the 7th inst. the Right Reverend Bishop Onderdonk administered the rite of confirmation to 18 persons in Grace Church, Jamaica; and on Friday, the 8th, to 11 persons in St. George's Church, Hempstead.

WASHINGTON COLLEGE.—The Summer Term of this institution will commence on Friday, the 6th of May.

☞ THE letter which follows, was accompanied by a generous donation to the funds of the Green Bay Mission, which has been duly transmitted to Mr. James Swords, the Treasurer.

To the Editor of the Churchman.

Rev. and dear Sir—I have received the first and second numbers of "The Churchman," and hail its appearance with peculiar satisfaction. Its mechanical execution is neat, in size corresponding with the object to which it is to be devoted, and the ability of Episcopalians amply to sustain such a paper; and if the *matter* contained in the two numbers issued, may be taken as a fair specimen of what is to follow in the publication of the work—what Christian, what Churchman, especially in our own diocese, will not rejoice to perceive a vehicle of this kind—so important in every point of view, as connected with the interests of religion—taking its rank among the first and most powerful auxiliaries in the cause of the Church.

The Churchman has already been commended to the attention of Episcopalians, by our Church periodicals generally; and it cannot fail to be favorably noticed by *all* of them in due time.

But, to me, Mr. Editor, it is a source of much gratification to find it receiving the kind regards of those who, though not of our own household of faith, are laboring, it is believed, with an honest and conscientious *zeal* in the same general cause, and for the accomplishment of the same great and ultimate objects with ourselves. This is as it should be; and I cannot but regard it as a most conclusive evidence of a true spirit of Christian liberality among those who manifest feelings of this kind, in their intercourse with the world, and their fellow Christians of different names; for in the present state of society and of the Christian Church, vain indeed would be the attempt to amalgamate, or to reconcile the various contending interests and conflicting opinions, so that perfect peace and harmony shall prevail in regard to these things. Would not, therefore, the general cause of Christianity be the better promoted, and the ends of all our religious services better secured, whether as individuals or as bodies of Christians, by a frank acknowledgment of the differences which *do* exist, and which, in the very nature of things, *will* exist among us; and to act with a consistent regard to this principle? Whatever may be the feelings and opinions of others in regard to this point, such are the conclusions to which I am led in all my reflections and investigations of the subject. We may, and indeed ought, if we are truly honest and sincere in our researches after truth, to feel a *decided* preference for the Church of our choice, and a firm attachment to its peculiar forms and mode of worship. And it is this very principle which, in my view, operates here in all its bearings; and in our own case, leads us to reject what we believe to be erroneous in the system of others. But, does this rejection on our part, imply that we must of consequence deny to those who may differ from us, the hand of Christian fellowship? that we cannot, therefore, live in the exercise of Christian charity? If such a construction be put upon our language, then, I would only add, that those who are disposed to view us in this light, are at least, not deserving of our censure. So far as there may exist among our own brethren a difference of sentiment on this subject, it has ever appeared to me that it has arisen more from the want of a proper study and understanding of the principles of the Church, and a disregard to her distinctive character, than from any other cause.

I beg pardon, Mr. Editor, for having suffered myself to be led thus far into the above reflections—altogether contrary to my design when I took up my pen. My object was merely to respond—which I most heartily do—to the sentiment of your correspondent "L," on the subject of the Green Bay Mission. I perused, with lively interest, his communication in the first number of your paper; and on opening your second number, which I have just received, I was highly pleased to find, by a communication from your correspondent, "An Episcopalian," in connexion with some remarks of your own, that the subject was very properly urged upon the immediate attention of Churchmen in New-York. And though, upon reading the remarks referred to above, I resolved to add, in this way, the expression of my good wishes for the furtherance of this cause, it is not my intention to offer any general remarks on this interesting topic, however profitably it might be discussed. I leave this to those whose business and qualifications may enable them to do it justice. It is a subject which cannot fail, if properly placed before them, to interest all who have at heart the cause of Christian Missions; and especially those of our own brethren of the Church in this diocese: and the present seems the most favorable moment for us to act efficiently in its behalf. If, on *other* points, a difference of opinion may exist among us, surely on *this* there is no room for a diversity of sentiment. An object, specific; its wants are pressing; and its claims upon us, apparent. Let it, then, receive our hearty co-operation, in every way that shall tend to its accomplishment. To aid in this work, the enclosed amount is remitted. A LAYMAN.

R———, *April 6th*, 1831.

◆

FAMILY LIBRARY.—The Rev. Mr. Whittingham's reply will be found on our second page. It is confined to an examination of Milman's work, and the impropriety of 'Family Library,' as a general title. We are willing to believe that those who originally adopted this title in England, did so with little reflection, and without a full view of the consequences—and not from any improper motive—but we think it will be generally allowed that a change of title would give satisfaction to the public. We are glad to find that the last work, Gleig's History of the Bible, seems likely to prove an antidote to Milman's History of the Jews.

◆

THE following communication is from an intelligent, active, and persevering friend of the Church. The example which he presents, of untiring and spirited exertion, is worthy of all praise. We sincerely hope that his suggestions will meet with that prompt attention which they deserve, from his brethren of the laity, as well as from the clergy.

[Communicated for the Churchman.]

Mr. Editor,

IN the last number of the Churchman you observe, "That after the fourth number, it will be sent only to subscribers. Persons receiving it in New-York and Brooklyn, who have not already subscribed, will be called upon for their subscription or refusal." *This*, Mr. Editor, is your last number that will be distributed without reference to subscriptions; and as one feeling a lively interest in the success of this new and most important enterprise, and as well knowing the immense amount of actual labor there is to be performed in bringing this subject by *personal application*, before our Episcopal brethren, I cannot but hope that they will not wait to be called upon for their subscriptions, but will with freedom and promptitude send in their names to the publishers.

On inquiry, I am informed that the success of the undertaking has thus far equalled the expectations of its projectors. Let the Episcopalians of this city and Brooklyn, afford to it the patronage which their numbers and ability can well afford, and its complete success is certain.

I have often reflected with astonishment on the fact, that in this city, where there are some ten or a dozen large and wealthy congregations of Episcopalians, an effort to establish a good weekly religious periodical among them, has not long since been made. But although hitherto lukewarm on this subject, may we not hope that *now* such an undertaking having been commenced under circumstances auspicious to its ultimate success, it will not only interest the feelings of every friend of the Church, but will also command, so far as may be practicable, his personal exertions in its behalf? One spirited and active friend, who is known to have no other interest in it than that which is involved in his desire to promote the general interest of the Church, will do more, will obtain more subscribers than ten *hired agents*, whose interest ceases with the reception of their stipulated compensation for their services. Let then every zealous, active, pious Episcopalian deem it his duty to do something in this good cause. AN EPISCOPALIAN.

To the Editor of the Churchman.

ALLOW me to recommend to the public, and especially to the members of our own communion, a delightful little volume, from the perusal of which I have just risen with more than ordinary gratification. It is "The Last Days of Bishop Heber," by the Rev. Thomas Robinson, Archdeacon of Madras, who accompanied the revered prelate as his chaplain, in that visitation of his diocese in which it pleased GOD to terminate his valuable life. This work is decidedly the best which has been written in relation to the justly "lamented Heber." In the pages of Archdeacon Robinson, the character of this eminent man stands out in bolder relief than in his own interesting "Journal," and the equally interesting "Memoir" by his Widow. We see him in a new and engaging light, in which modesty alone would not suffer him to exhibit himself in his own works, and which his bereaved partner, with all the warmth of conjugal affection, was forbidden by a sense of delicacy from attempting. It is a book richly worth a perusal, and I have no doubt, that in this opinion all who read it will unite, with AN ADMIRER OF HEBER.

◆

THE UNITED BRETHREN.—We have just seen the first quarterly number of the *Missionary Intelligencer*, for the present year.—It is published by the society of the United Brethren, and contains a detailed account of their Missionary efforts in various parts of the world. The information is furnished by letters from the brethren residing at the different stations. Labrador, Greenland, South Africa, the West Indies, and South America, all bring living evidence of the happy results arising from the persevering exertions of the small but devoted band of the United Brethren. They are like the three hundred of Leonidas—not a man who is not willing to yield his life in the cause.

The Missionary Intelligencer and Religious Miscellany is published quarterly at the buildings of the Protestant Episcopal Press.

◆

THE FRENCH CHURCH.—We have just received an important and interesting communication in French, relating to the present state of the Protestant Church in France. We shall lay before our readers a translation of the article in successive numbers.

◆

We have seen a new system of Geography, called the Malte-Brun School Geography, just published by H. & F. J. Huntington, of Hartford, Conn. The system of Malte-Brun is the only one which deserves the name of a system; and the work now offered to the public, appears to be happily adapted to the use of schools, upon similar principles.

◆

AMERICAN PULPIT.—This work comprises a series of sermons, by clergymen of the Episcopal Church. It is published monthly, by Mr. Freeman Hunt, of Boston.

◆

MR. INGRAHAM'S HISTORICAL MAP OF PALESTINE.—This is a literary undertaking of a very original character. The Map is highly finished and elegant; and has called forth the highest encomiums from every quarter. We shall offer some further notice of the work hereafter.

◆

☞ After the present number, our paper will be sent to subscribers only. Persons receiving it in New-York and Brooklyn, who have not already subscribed, will be called upon for their subscription or refusal—and non-subscribers out of New-York, are requested, if disposed to subscribe, to send their names, without delay, agreeably to our *terms*, to the nearest agent of the Press, or to the general agent, the Rev. J. V. Van Ingen.

◆

OUR DEPARTED FATHER.

Mr. Editor,

BEING desirous of contributing something towards the embalming of the memory of our deceased Diocesan, I have ventured to send the following ACROSTIC for insertion in "The Churchman." I was privileged, sir, with only *one* interview with our venerated father; but the kindness which he exhibited, combined with his Christian courtesy, and suavity of manner, won my esteem, and left an impression on my mind which cannot easily be effaced. Too much, sir, cannot be said in attestation of his disinterested benevolence. The occasion of my visit to him was to obtain such information as I deemed necessary previously to my entering upon a course of theological study. Upon learning my intentions, he expressed much solicitude for my success, gave me every necessary direction, and requested my acceptance of *several books of devotion*.

I love, sir, to cherish the remembrance of his goodness; but he needs not my *eulogium*—his worth is engraven on monuments imperishable as the throne of JEHOVAH.—"His record is on high, and his recompense is with the LORD." Let us not murmur then, on account of the severe dispensation which we have experienced, but profit by the example which he has left us; and let our intercessions at the throne of grace be multiplied, that *many more* may be raised up endued with the *same spirit*, *to feed the Church of* GOD, *which he has purchased with his own blood.*

Behold the champion who "the truth" maintained,
Inspired by love, with holy zeal inflamed,
Steadfast in faith, to win the victor's crown,
He lays triumphantly his armour down.
Omnipotence sustain'd him through the fight,
Peace marks his transfer to the realms of light.

He's gone, but ah! no labor'd sculptor's art,
Or *human* language, can his worth impart.
Beneath the consecrated altar laid,
And resting calmly in its hallowed shade,
Redeeming love he chants in angel's lays:
Thus ceaseless prayer is changed to endless praise.

New-York, March 29, 1831. J. D. JUN.

[For the Churchman.]

O, FOR an angel's tongue! a seraph's flame!
Ye heavenly hosts that stand around the throne,
And chant the praises of th' Eternal King,
Him ye behold and love; to Him ye look;
From His all-glorious presence light receive;
And, chang'd into His likeness, fairer grow!
Fatigue, that presses down the sons of earth,
And weakness, that inclines them to repose,
Dare not invade the sacred bliss of heaven.
Ye rest not day nor night. The air you breathe
Comes o'er a land of love. The song you sing
Knows not a pause—your happiness no end.

Roll on, blest hour! when I no more shall know
My feeble nature, and my feebler love;
But rise to ardor only felt above,
And, full of heaven, be wholly lost in GOD.

J.

DEATHS.

At St. Croix, November 14, of an intermittent fever, the Rev. WILLIAM J. BULKELEY, former missionary at Manlius, Onondago, N. Y., aged 44 years. Mr. Bulkeley left this country about three years since, on account of ill health, and sought a more congenial climate in the island of St. Croix, where he took charge of the English Episcopal congregation; and, under improved health, faithfully prosecuted his zealous labors till a week before his death. On the Lord's day, November 7th, he administered the holy communion to his flock, consisting of 400 communicants, and on the next Lord's day, he was called to receive, we trust, the reward of his labors, that rest which remaineth for the people of GOD.

INTELLIGENCE.

CONFIRMATIONS.

By Bishop White, on Friday, A. M., March 25th, in St. Stephen's Church, Philadelphia, *eighteen* persons were confirmed—and on Sunday, A. M., 27th, in St. Andrew's Church, Philadelphia, *forty-two* persons—and on Good Friday, A. M., in St. John's Church, N. L., *fourteen* persons—and on Easter-even, in St. James' Church, Philadelphia, *thirty-five* persons were confirmed.

By Bishop Onderdonk, of Penn., on Sunday, A. M., March 27th, in Trinity Church, Philadelphia, *twenty-one* persons were confirmed.—*Protestant Episcopalian.*

A confirmation was held on Good Friday, the 1st inst. at St. John's Church, N. L., when *fifteen* persons were confirmed by the Rt. Rev. Bishop White. On the following Sunday, (Easter-day,) the same number were admitted for the first time to the Lord's Supper.—*Episcopal Recorder.*

CLERICAL CHANGES.

The Rev. W. T. Potter, an alumnus of the General Theological Seminary, and late of the Diocese of Connecticut, has accepted the invitation to the Rectorship of Christ Church, Quincy, Massachusetts, in the place of the Rev. B. C. Cutler, resigned.

Emmanuel Church.—The annual election for the choice of wardens, vestrymen, &c., will be held at the village Church next Wednesday, at 3 o'clock, P. M. We add with satisfaction, that a subscription for erecting a convenient *Chapel*, for the Protestant Episcopal worship at this place, is at length on foot; and we hope the liberality exhibited in the respectable sums raised by two other societies, for a similar purpose, may be extended to this.—*Little Falls People's Friend.*

The Hon. Richard Rush has accepted the invitation of the Cliosophic Society of the College of New-Jersey, to deliver the next annual oration before the two literary societies of Nassau Hall.

Missionaries.—The French missionaries state, that in Thibet the people are strongly disposed towards Christianity. The inhabitants of Peru and Corea have frequently solicited that missionaries might be sent amongst them. In Madagascar and Ceylon, religion is making a striking progress. In Persia and Bengal there is a large and daily increasing number of Christians. The king of Siam continues towards them the protection and encouragement which they have enjoyed in his dominions above a century. He is attached to the French missionaries, and declares that he sees with the greatest pleasure the success of their exertions. He has appointed several of the converts to important employments. Many of the Siamese have abandoned idolatry. The king of Ligor, a sort of satrap under the Siamese monarchy, treats the Christians with similar favor. He is a prince of considerable accomplishments.—*Monthly Review.*

The Churchman.—This is a new periodical, the first number of which was published on the 26th ult. We hail it as a much needed auxiliary in the cause of rational piety and correct church principles, and cordially recommend it to the patronage of all who really desire to promote the best interests of the Episcopal Church, in this age of spurious liberality.—It is published at the Protestant Episcopal Press, 46 Lumber-street, New-York, under the auspices of Bishop B. T. Onderdonk.—*Protestant Episcopalian.*

Library of the late Dr. Gardiner.—We learn that this valuable collection of books, to the number of nearly 2000 volumes, was to be sold at auction in Boston on the 15th instant.

New Bible.—The Bible Association of the Society of Friends are soon to publish a beautiful edition of the Bible, with the marginal readings prepared by the translators of our common version of the Scriptures.

Manuscript of the Scriptures.—A manuscript of a version of the Old and New Testament in the Georgian language, was discovered in the year 1817, in the Georgian monastery at Mount Athos. It is alleged to be the autograph of Euphemius, who lived in the eighth century; but whether this can be proved or not, it may afford valuable matter for collation, and possibly readings of critical importance.—*Christian Observer.*

DEPARTMENT OF SACRED LITERATURE.

[For the Churchman.]

THE RESURRECTION.—NO. II.

LET us pursue the apostle's train of thought on this interesting object of the Christian's hope, as he developes it in the 15th chapter of the first Epistle to the Corinthians.

Some of the Christians of Corinth denied the doctrine of the resurrection. In that commercial, voluptuous, and irreligious city, it is very probable that the Greek philosophy predominated. Hence contempt for the Christian doctrine of the resurrection might reasonably be expected to pervade all classes of the community. Matter was supposed to be the eternal seat of malignancy, the centre of moral evil, and the resurrection of the body was ridiculed and despised as "the hope of worms." Even the discussion of the apostle, although conclusive in its argument, striking in its illustration, elevating in its sublime exhibition of truth, and impressive in its exhortation, did not entirely dissipate the wide spreading remains of Heathen ignorance and folly, in the Corinthian Church. His coadjutor, Clement, "whose name," he tells us, "was written in the book of life," was obliged to discuss the same topic in his beautiful and affecting letter to the Corinthians; a composition, which approaches nearer the simplicity of Scripture, than any other writing with which I am acquainted. St. Paul begins by settling the fact that CHRIST had risen. This he does on the most incontrovertible evidence of testimony in all respects unexceptionable, that of numerous eye-witnesses; *v.* 1—11. He then proceeds to state what would be the consequences in reference to Christians and to Christian hopes, if CHRIST were not risen; the Gospel would be a fable, our expectations delusive, its professors, of all men most miserable, *v.* 12—19. But enough of such a supposition. "CHRIST is risen from the dead, and become the first-fruits of them that slept," *v.* 20. The first of those who rise from the dead no more to die, his resurrection is the pledge of ours. He is the consecrated first-fruits raised up to GOD; the whole harvest of believers is to follow. Through the Saviour, CHRIST, resurrection and happiness shall take the place of death and misery, which came into the world through our forefather Adam, *v.* 21, 22. Now, since it might be objected, that, although men had constantly died since Adam, yet they had not risen since CHRIST, and therefore that the first-fruits had not accompanied the harvest—St. Paul speaks in general terms of the order and time of the resurrection. "Every one in his own order; CHRIST the first-fruits, afterwards, at his coming they that are CHRIST'S," *v.* 23.

Here let us stop a moment, in order to examine the apostle's meaning in this last expression. Who are denoted by the phrase, "they that are CHRIST'S"? It has been said that St. Paul describes the whole multitude of those who shall be raised, who are called CHRIST'S, because they are subject to his authority, and shall be raised by his power. But this cannot be the meaning; for it is inconsistent with other parts of Scripture, and not in harmony with the tenor of the apostle's discourse. We are taught, indeed, that "there shall be a resurrection both of the just and of the unjust;" that "the hour is coming, in the which all that are in their graves shall come forth, they that have done good, unto the resurrection of life, and they that have done evil unto the resurrection of damnation." It is not to be denied, that sinners as well as saints are to be raised from the tomb. But it may well be questioned whether St. Paul intends to convey that lesson of revealed instruction in the chapter under consideration. It is certain, that the resurrection is frequently represented in the New Testament as the privilege of true Christians, the commencement of that state of ultimate happiness and dignity, which the children of GOD are to enjoy for ever and ever. It is connected in the mind of the writer or speaker with the joys of heaven, which mortal sense cannot bear. On what other principle can we explain the apostle's language when he says, that "forgetting the things which are behind, he presses onward to those that are before, if by any means he may attain unto the resurrection from the dead?" In this same view it is, that our LORD and Master describes those "who shall be worthy to obtain the resurrection from the dead, as equal unto the angels, as the children of GOD, being the children of the resurrection." And certainly with the same blessed thought in his mind, the union of our sonship and resurrection, does St. Paul, in his Epistle to the Romans, speak of true Christians as "waiting for the adoption, to wit, the redemption of the body," meaning undoubtedly, its glorious resurrection.

It appears then, that the resurrection is often introduced as the prerogative of true Christians, and that I conceive is its application in this chapter. The expression here employed, shall be explained by the author himself. "They that are CHRIST'S," he tells us, "have crucified the flesh with the affections and lusts." These are his disciples, and dear children, and all other are his enemies, and children of Satan. They that are CHRIST'S shall be raised from the tomb to a new and holy life, "at his coming" to judge the world, and to reward his servants. It seems to be the resurrection of the Christian, which the apostle has in view through the whole chapter. Let us continue to follow him.

"Then cometh the end, when he shall have delivered up the kingdom to GOD, even the Father, when he shall have put down all rule, and all authority, and power." All enemies must be subdued. Until this is done, he must exercise the authority of king, and "then shall the Son also himself be subject unto him that put all things under him, that GOD may be all in all," *v.* 24—28.

There can be no doubt that by "the end," the apostle means, the termination of the present course of things; the period when the great drama of the world, as now subsisting, shall have closed; when all its actors and machinery shall have ceased their exhibitions for ever; when the dispensations of GOD to mortals, and all mediatorial operations shall have been completed. The sense of the next words is not so clear. Both clauses—the delivering up of the kingdom to GOD, and the putting down of all opposing powers—are considered by some commentators as conveying the same idea, that of the complete subjugation of enemies. Others suppose "the kingdom" to be used for the *cares*, *anxieties*, and *efforts* of government, (if it be allowed to use language drawn from human administrations,) which, when the end shall come, are of course to be relinquished. But probably, "the kingdom" is put by a very usual figure for those that compose it, the collective body of CHRIST'S subjects; yet not necessarily to the exclusion of the other idea. When the end shall come, CHRIST will present to his father the sanctified company of his redeemed, the holy community of his ransomed ones, and at the same time relinquish the government, which, as head of his Church, he has so long conducted, having subjugated to his sovereign pleasure all his obdurate enemies, and triumphed over Satan's agents and adherents. But what does the apostle mean by the last declaration? If he employ the word "Son," in this connexion, to express the second person of the Trinity as such, how can he speak of him as subject? And, to increase the difficulty, how is the last clause to be explained on such a supposition? Is it not plain, that "*the Son*" is put in contradistinction "to HIM who hath put all things under him, to GOD," who is to be "all in all"? And yet he himself, is said to be "GOD over all, blessed for ever." On the other hand, if the word "Son" is used simply to express the idea of Messiah, what does the apostle mean by saying, that then he shall be subject to GOD? Hath he not always been subject? did he not "come down from heaven to do the will of him that sent him?" And in this capacity is he not called by GOD "my servant," as well as "my beloved Son?" Without examining the various ways in which these difficulties may be solved, to do which would require a much more extensive discussion than the intended limits of this paper allow, I shall state two, either of which may be regarded as satisfactory. In consequence of CHRIST'S exaltation, universal dominion, "all power both in heaven and in earth," hath been committed to him. And this delegated authority he is to exercise as Messiah, until the consummation of all things, when it is to be transferred to GOD who gave it. If it should be thought that such an interpretation is inconsistent with the magnificent promises respecting the eternity of CHRIST'S kingdom, with which the Scriptures abound, and involves additional difficulties, another may be suggested. The expression "shall be subject," may be used for "shall *appear* to be subject." Thus in 2 Cor. iv. 17, when the apostle says, "we have this treasure in earthen vessels, that the excellency of the power *may be* of GOD," he means, "that the Gospel, which is so excellent and efficacious a system of religious truth, *may evidently appear* to all men to be divine. Such expressions are not at all unusual in Scripture; the reader is referred to one more instance. In Numbers xiv. 17, Moses prays that "the power of his LORD *may be* great," where it is evident that he entreats him to make it *conspicuous*. In the same view the passage before us may fairly be interpreted, and the apostle may mean to say, that when all the Messiah's enemies shall have been subjected to him, the Messiah himself *shall be recognised* by the universe as having exercised a delegated power, so that the whole plan of redemption *shall conspicuously appear* to have been effected under the Divine control and for the Divine glory. Then "GOD, the HOLY TRINITY, shall be all in all."

The apostle proceeds to point out the mischievous effects which would spring from a denial of the doctrine of the resurrection. If this doctrine be untrue, why do believers openly profess Christianity in baptism, and thus fill up the places of those who have died, whether by martyrdom or otherwise? Why do we expose ourselves to constant danger of death? How unreasonable and useless the trials to which the Christian sufferer voluntarily subjects himself! If there be no resurrection, let us indulge our passions, and throw aside all restraint—*dum vivimus vivamus.* Then does this fearless and energetic preacher rouse the sluggish, inconsiderate Corinthians. "Be not deceived. Evil communications corrupt good manners Awake to righteousness," to a life of religion, "and sin not." I am obliged to exhort you to this, "for some have not the knowledge of GOD. I speak it to your shame," *v.* 29—34.

St. Paul goes on to reply to Heathen and philosophical objections. He shows that the doctrine of the resurrection is in unison with facts appearing in the natural world around us; that it is unphilosophical to deny the existence of spiritual bodies, by which he means such as are purified, adapted to the life to come, and the glory of heaven; that the future body is very far superior to the present, and like that of the glorified Redeemer. He teaches us that all must be changed, even those that shall remain alive at the coming of the LORD; that corruption must be done away for ever, and spirituality and incorruption assume its place. Then shall CHRIST'S triumphs be effected in the persons of his followers, then death shall be destroyed, and the grave be conquered. Well may he conclude in the exulting language, "O death, where is thy sting? O grave, where is thy victory?" And well may he "give thanks to GOD, who giveth us the victory, through JESUS CHRIST our LORD," and conclude his discussion by the animated exhortation, "wherefore, my beloved brethren, be ye steadfast, unmoveable, alway abounding in the work of the LORD, forasmuch as ye know that your labor is not in vain in the LORD," *v.* 35—58.

To give a satisfactory analysis of this part of our apostle's discussion, would require more time than the writer can spare, and perhaps more attention than the reader might think proper to bestow. If the faith of any Christian in this primary doctrine of the Gospel, has been at all confirmed by the views suggested; if the mind of any afflicted believer has been led to topics of consolation, by reflecting on the hopes here held out; and above all, if the resolutions of any have been excited to "purify himself even as HE is pure," in consequence of "having this hope in him," the chief object of this paper will have been attained. T. H. S.

ASCENSION CHURCH.

As the unfavorable state of the weather is presumed to have prevented many from attending the sale in the Church on the 4th instant, notice is hereby given, that desirable Pews may yet be purchased, by applying to either of the subscribers. All pews remaining unsold on the 1st of May, will then be rented; a preference will be given to the present occupants.

CHARLES CARVILL, 108 Broadway.
MEIGS D. BENJAMIN, 195 Pearl-st.
New-York, April 6, 1831. 3—4w.

UNITED BRETHREN'S
MISSIONARY INTELLIGENCER, VOL. IV.

Subscriptions received at the office of publication, the New-York Protestant Episcopal Press, No. 46 Lumber-Street. Subscribers in the city who may not have received their numbers through the carrier, will please leave information at the Press.

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REV. R. WILLISTON, *Principal.*

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The year is divided into two Sessions of twenty-four weeks each: commencing on the first Monday in May and November.

For Boarding, including the ordinary course of tuition and washing, $100 per session. Extra charges for Music, Drawing and Painting, French, German, Spanish, Italian, &c.

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April, 1831. 3—4w.

PRACTICAL.

[For the Churchman.]

THOUGHTS UPON THE DUTIES OF MINISTER AND PEOPLE.

Few texts of Scripture bear to the Gospel minister, and indeed to the private Christian, a more solemn and weighty import than the following—*I came not to do mine own will, but the will of Him that sent me.*

Alas! did not the everlasting Son of the Most High—he who thought it no robbery to be equal with God—he who had all power committed to him, both in heaven and in earth; did not this infinite and glorious being consult, in his human nature, in his ministerial character, *his own will, but the will of Him that sent him?* What, then, should be *our* devotion to God; *our* study to know the *will of heaven;* and *our* solicitude to perform it!

Ministers of a Christian altar—members of a Christian Church—look at the example of your great High Priest! Of him who laid down his life in your behalf! Of him, to whose person and whose service, you are bound by so many, so interesting, so solemn ties! *He came down from heaven, not to do his own will, but the will of Him that sent him.*—And how manifest is this in every part of his life. In his childhood, when his parents returned to Jerusalem seeking him, and found him in the temple, discoursing with the doctors of the law, observe his answer to their solicitous inquiries; "Wist ye not that I must be about my Father's business?" In the progress of his ministry, when his disciples would induce him, in the midst of his active labors, to relax his energies, and refresh his bodily nature, mark his reply—"My meat is to do the will of Him that sent me, and to finish His work." Just previous to his death, in his last solemn dedication of himself to God, listen to his words—"I have finished the work *thou gavest me to do.*" In his agony in the garden, though he prays most earnestly—"If it be possible, let this cup pass from me;" yet observe, he adds, "not *my* will, but *thine* be done."—And having performed that will by his dreadful sufferings on the cross; having by his full, perfect, and all-sufficient sacrifice, taken away the sin of the world; then, and not till then, we hear him say—"Father, into thy hands I commend my spirit."

And now let the Christian minister pause before this high and illustrious example, and ask himself, *Whose* steps do I profess to follow? *Whose* will am I bound to consult and obey? True, we are not called to follow *all the steps* of our divine Master and pattern—not called to drink the bitter cup which he drank of, nor to be baptized with the fearful baptism which he was baptized with. Indeed, we cannot go through all the severe and self-denying labors which he encountered; nor attain to the high perfection of holiness which adorned his nature; but we are called to *deny ourselves*, and in all things to study *his pleasure.* The minister of Christ, therefore, would do well, in all his duties and concerns, to reflect, that he is sent, not to do his *own will*, but the will of the Mighty God.

Such reflection would go far towards elevating his views, and directing his efforts to that high standard of ministerial devotedness, presented in the firm resolve of an apostle—"I am determined to know nothing among you, save Jesus Christ and him crucified." Let him consider, as he enters his closet to prepare for the solemn services of God's house; as he ascends the pulpit to preach the everlasting Gospel; as he appears before the altar to break the bread of life to the perishing; let him consider, in his intercourse with his flock; as he enters the chamber of sickness, is seated in the social circle, is surrounded by the class of catechumens, or opens his lips to instruct those who ask for knowledge at the oracles of the living God; let him consider, "I am here, *not to do mine own will, but the will of Him that sent me;*"—and shall we not at once discern, in the strict scriptural character of his doctrine; in the earnest, spiritual tone of his appeals; in the fervor, and the deep solemnity of his supplications; in the purity and gravity of his manners; in his ready and assiduous efforts; *in season and out of season*, to do good; that, *for him to live is* Christ. The anxiety of such a minister of the Gospel will be, to learn, not only what is *lawful*, but also what is *expedient.* He says, "I would avoid the very appearance of evil."—"I seek not mine own *glory, pleasure,* or *advantage;* but the best interests of that spiritual kingdom, for whose advancement my life, my strength, my all is pledged."

This example of the Saviour, in doing his *Father's will*, is presented for the imitation also of private Christians. We are *all* sent into this world, not to do our own will, but the will of our Father which is in heaven. Piety towards God, says one, is the first great duty of a Christian; and the difference between a good and bad man is this—that the good man endeavors to do the will of God; the bad man does his own will. We may see the difference, even in those who are not guilty of what are called great crimes; and we may see it in every circumstance of life. The man who is without God in the world, is constantly engaged in the pursuit of riches, or pleasures, or whatever he thinks will contribute most to his happiness on earth. When he rises in the morning, he considers how he can, in the course of the day, get most money, or enjoy most pleasure. In his behavior to other men, he is perhaps *honest*, because he is afraid of the laws of his country; *good-natured*, when it does not interfere with his own interest; a *good husband and father*, so long as his wife and children contribute to his pleasure; a *good subject*, if he have sense enough to see that it is every man's interest to be one. Such a man may pass through life with a decent character; for if he be prudent, and really consider only his own comfort in this world, he will take care of his affairs; he will endeavor to gain friends, and he will avoid vices which are always attended with shame and misery: but all this while he is not a good man, because he does his own will, and not the will of God. When the hour of trial comes, this will be often evident to the world, as it always is to the eye of God. If it should happen that this man could get some great advantage by dishonesty, in any way which did not expose him to shame and punishment, what would restrain him from doing it? Whenever he thinks it for his interest to do wrong, there is reason to fear that he will do it; for he has no principles to prevent him. And when the hour comes, which must come to all; when the body returns to the dust of which it was formed, and the spirit returns to God who gave it; with what comfort can that man look back on his past life! With what hope can he look forward to the judgment of the great day!

But the good man has the fear of God always before his eyes, and the love of God always in his heart. When he begins each day, he considers how he can best please God; he resigns himself to his direction, he trusts in his care, he humbly prays for his assistance, and then goes on his way rejoicing. He follows the honest duties of his station, because God has said to every son of Adam, "In the sweat of thy face thou must eat bread." If he be rich and prosperous in life, he does not consider that as a reason why he should be idle. He knows that to whom much is given, of him much will be required; and he endeavors to do all the good in his power. If he be poor and distressed, he knows it is the will of God, and he submits with cheerfulness. He remembers that his Saviour was poor; that *he* had not where to lay his head: and he knows that the same Saviour is able to raise the poorest and meanest man on earth, to the greatest in heaven. *He is honest*, though no eye beholds him; for he knows that he cannot be hid from the sight of God. *He is cheerful*, because his mind is free from the guilt of any deliberate sin, and full of the hopes of immortality. *He is kind* to all his relations and friends, not only to the good and gentle, but also to the froward; for *His* sake, who maketh his sun to shine on the evil and on the good. *He is kind even to his enemies*, after the example of him who prayed for his murderers. He is submissive and faithful to his rulers, because the King of kings commands it. At the close of every day, he considers whether he has done the will of God, in the station to which he has called him. He endeavors to recollect all his faults, and he humbly begs forgiveness through Jesus Christ; he prays for his friends and relations, and even for his enemies; and then, in charity with all the world, he lays him down in peace, and takes his rest. He sees the hand of God in every thing. In prosperity, he thanks Him for the blessings he enjoys; in affliction, he acknowledges the kind severity of his Heavenly Father. In sickness, he is humble and patient; in death, he is resigned and happy. He is found in his Father's house, the Church; and is constant in all the public as well as private duties of religion. In every action of life, he considers what is his duty. He asks with St. Paul, "Lord, what wilt thou have me to do?" And when he has finished his appointed work, and is called to receive his reward, which has been graciously promised to every good and faithful servant, still looking unto Jesus, the author and finisher of his faith, he may with humble hope and pious resignation say, "Father, into thy hands I commend my spirit." L.

EDUCATION.

Education is the noblest and most important subject that can engage the attention of the lawgiver. It lies, in truth, at the basis of the whole social system. It affects not only the individual happiness, the character, and the usefulness of those who are its objects, but exerts a most powerful and irresistible influence upon the government, the laws, and the liberties of communities. No nation, when the majority of the people is well educated, can remain enslaved; no nation, when the great mass is ignorant, can retain its freedom. In proportion to the general intelligence will be the force, the wealth, and the influence of a state; and it will be respected in the exact ratio of the instructed talent that it can bring into its negotiations.

The government of those ancient nations which either obtained lasting power, or earned a reputation that has preserved their memory, paid the most sedulous attention to the education of their youth. It was indeed conducted upon far different principles from those which would be advisable at the present day; the means by which the mind was exercised in order to imbue it with practical wisdom were different, and the developement of the physical faculties, in a state of frequent and savage warfare, was as important as the cultivation of the intellect. Education was consequently longer in attaining what we might consider as the mere elements, but from the very exertion of mind and body which it demanded, it produced a higher degree of intellectual energy than the same nominal acquirements are ever attended with in modern days. Athens and Rome may be quoted as having, each in its own particular direction, excelled in their systems of education. Each acquired the object of its peculiar system. The one still gives laws to the literary world, the other regulates the jurisprudence of civilized man. The first, while it did not discourage the warlike virtues, but taught how to defend the liberties the people enjoyed, was applied most peculiarly to the cultivation of the taste. The tragedies of Æschylus, Sophocles, and Euripides, were the amusement, not of a privileged class, but of the populace of Athens, and the meanest frequenter of the market was a skilful critic in the delicacies of their polished dialect. In the other, the citizen was qualified to bear himself with honor in every possible species of public business; the road to public trust required the exercise of the various qualifications of soldier, accountant, judge, legislator, and general, and we rarely find an instance of the entire absence of the qualifications necessary for these apparently incongruous avocations. Some of the instances, indeed, at once strike us with surprise, as in the case of Cicero, who although qualified, as a general view of his character would at first seem to show, for any thing rather than a military man, nevertheless acquired the highest praise that soldiers could confer on their commander, being saluted by them *Imperator*. Such versatility in the application of talent, could be only obtained, as a general rule, by a proper education. The same mind, however powerful, is rarely fitted for greatness in more than one direction; but by an education various and comprehensive in its views, inculcating the necessity of exertion and habituating to labor, it may be rendered efficient in whatever business it is engaged. In modern times, the division of labor is carried to a vast extent; in some cases so far as to reduce the human body to a mere machine. Such machines are useful to their employers, and add to the general wealth; but they are not entitled to the rank or privileges of free agents, unless they be animated by an intelligence that will suffice for their own direction. Such are the *operatives* of Europe, but such never will be the operatives of the United States, unless the fatal system of giving no more of education than will just qualify for the course of life chosen for the party, should prevail among us.

We regret to say, that we begin to see strong indications of a belief, that more of learning than will suffice for the pursuits prescribed by parents and guardians, or than is absolutely demanded in the exercise of the contemplated profession, is worse than useless. We have heard of divines who have deprecated the use of mere human learning in their scholars; physicians sneered at by their more ignorant fellows, because they were chemists and zoologists; lawyers less patronised because scholars; merchants who refused to admit liberally educated young men as their clerks; and parents who prohibited the study of mathematics to boys intended for the counting-house. The great cry in considering systems of education, is *cui bono;* the ends are constantly mistaken for the means; and it is universally forgotten that elementary education is far less intended to qualify for any specific pursuit, than to give that developement of mental powers and energy, which may lead to usefulness in almost any, and lay the foundation of greatness in that for which the peculiar bent of the genius is calculated.

Of such objections as we have mentioned, ignorance is the great cause. No one who has studied the mathematics can fail to have remarked the improvement of those of his powers which are adapted for mercantile life; no one who has watched the manner in which duty is performed, by those who are in possession of mental resources to fill their hours of idleness, and by those who must, for want of other objects of interest, apply their waste time to dissipation, would hesitate between an educated and an ignorant clerk. Who that has compared the close and pertinent reasoning of the well-educated and learned barrister, with the frothy declamation of ignorance, would hesitate which to choose for his counsel? Who that knows the powerful effect of chemical affinities upon the substances employed as remedies, and the vast complexity of the human machine, would intrust his life to the physician who could not judge for himself of the chemical, physical, and even mechanical principles on which the success of his practice must be founded? And finally, what harm will not he do to the cause of religion, whose diction and pronunciation are barbarous and inelegant, whose taste is gross, from a want of acquaintance with classic models, who will oppose his own interpretation of a text, to the facts which the study of the great book of nature is every day bringing to the confirmation and support of revelation?

There is none of these errors so fatal as the last, inasmuch as it affects more than temporal concerns. Spiritual teachers must keep pace with the learning and improvement of the age, or they will become the sources and the propagators of infidelity. No simple circumstance can cause in an unreflecting mind, such a doubt of divine truth, as to hear its texts cited in opposition to facts susceptible of demonstration by mathematical reasoning, or of indisputable proof from inductive evidence. Whatever forced construction the ingenuity of man and the authority of churches may have put upon scriptural passages, their real meaning has never, nor ever can be, at variance with mathematical or physical truth. Yet when churchmen are behind the knowledge of the age in which they live, they cannot fail to array, what they may fancy to be the meaning of Scripture, in opposition to the discoveries of science. The famous sentence passed against Galileo, is perhaps the most marked instance of this, and it tended more to the promotion of infidelity than the exertions of all the professed skeptics who have ever lived. The present age has witnessed a contest of the same sort; some of the most enlightened men and best Christians have been stigmatized as infidels, for believing that they found in the earth itself clear proofs of an existence far more remote than the received construction of the Pentateuch would permit; and we have ourselves heard scriptural texts, in the usual construction, urged to refute a proposition susceptible of no other than physical evidence. As, however, the most able commentators on Newton were to be found among the Roman clergy, so in the present day churchmen have been seen to aid in the improvement of geology, and the salvo with which the former, in a less enlightened age, were compelled to open their commentary, has not been necessary to be repeated by the latter.—*Amer. Quarterly.*

DEVOTIONAL.

In angello, cum libello.

[For the Churchman.]

THE COLLECTS SCRIPTURAL.

The General Sunday School Union of our Church publishes a little work, prepared soon after the organization of that Society, entitled "Questions on the Collects," and containing "Scripture Proofs," as they are termed, for the sentiments, I might say, *every sentiment and expression* in the Collect. From this work we propose to send you occasional extracts, like that given below.

To the devout worshipper, who exercises himself in these forms, it must be a source of the most solid satisfaction, that there is scarcely, if at all, a petition or even expression in any of them, which cannot be clearly shown to have been plainly drawn from the word of God. With the present writer it has always been a drawback from the pleasure and edification of singing *Hymns*, that one cannot freely surrender himself, as in the Psalms, to the force and current of the sentiments which they contain; lest wrong, that is, *not clearly scriptural* feelings, should get a place in the mind. Upon the same principle he has thought that too little regard is paid to the character, as scriptural or otherwise, of the numerous pieces of sacred poetry taught to children. In reference also to the Hymns of Bishop Heber, or rather to several of them, it is, I believe, admitted, that their poetic merit surpasses far their theological. J.

COLLECTS FOR GOOD FRIDAY AND EASTER-EVEN.

Good Friday.—First Collect.

Almighty God, we beseech thee graciously to behold this thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

For what was our Lord betrayed, and given up, and slain?

We beseech thee graciously to behold this thy family. Ps. xi. 4. The Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men. *v.* 7. His countenance doth behold the upright. Ephes. iii. 14, 15. Our Lord Jesus Christ, of whom the whole family in heaven and earth is named.

For which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. Matt. xvii. 22. *Jesus said,* The Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him. Matt. xxvi. 45. The Son of man is betrayed into the hands of sinners.

Who now liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. Rev. i. 18; xi. 15; Luke i. 33; 2 Pet. i. 11; John x. 30; Matt. xxviii. 19.

Second Collect.

Almighty and everlasting God, by whose Spirit the whole body of the Church is governed and sanctified; receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church, that every member of the same, in his vocation and ministry, may truly and godly serve thee, through our Lord and Saviour Jesus Christ. *Amen.*

Almighty and everlasting God. Gen. xvii. 1; xxi. 33; Rev. iv. 8.

By whose Spirit, the whole body of the Church is governed and sanctified. 1 Cor. xii. 13. By one Spirit are we all baptized into one body; and have been all made to drink into one Spirit. Ephes. ii. 18. We—have access by one Spirit unto the Father. Ephes. iv. 3, 4. Keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit. Rev. ii. 7. He that hath an ear let him hear what the Spirit saith unto the Churches. Acts xiii. 2. The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. *v.* 4. They being sent forth by the Holy Ghost, departed. Acts xv. 28. It seemed good to the Holy Ghost, and to us, to lay on you no greater burden than these necessary things. Acts xvi. 6. *They* were forbidden of the Holy Ghost to preach the word in Asia. [*All these texts show that the* Holy Spirit *presides over the ordinances of the Church, makes its laws, and is the source of its ministry, and the bond of its union.*]

And sanctified. Rom. xv. 16. That the offering of the Gentiles [i. e. *themselves, as a part of the Church*] might be sanctified by the Holy Ghost. Ephes. v. 25, 26. Christ loved the Church, and gave himself for it, that he might sanctify and cleanse it.

Receive our supplications and prayers, which we offer before thee for all estates of men in thy holy Church. 1 Tim. ii. 1. I exhort, therefore, that supplications, prayers, intercessions, and giving of thanks, be made for all men. Ephes. vi. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints.

Thy holy Church. Acts xx. 28. The Church of God, which he purchased with his own blood. 1 Cor. x. 32; xi. 22; Gal. i. 13; 1 Tim. iii. 5.

That every member of the same, in his vocation and ministry, may truly and godly serve thee. 1 Cor. xii. 27. Ye are the body of Christ, and members in particular. Ephes. iv. 1. I beseech you, that ye walk worthy of the vocation wherewith ye are called. 1 Thess. iv. 11. Study to be quiet, and to do your own business. 2 Thess. iii. 11, 12. We hear that there are some which walk among you disorderly, working not at all, but are busy-bodies. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. Titus ii. 12. Teaching us that we should live soberly, righteously, and godly, in this present world.

Third Collect.

O merciful God, who hast made all men, and hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live; have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Spirit, one God, world without end. *Amen.*

O merciful God. Exod. xxxiv. 6. The Lord, the Lord God, merciful and gracious. Jer. iii. 12. Return, for I am merciful, saith the Lord. Jonah iv. 2. I know that thou art a merciful God.

Who hast made all men. Ps. c. 3. The Lord, he is God; it is he that hath made us, and not we ourselves. Acts xvii. 26. God—hath made of one blood all the nations of men, for to dwell on all the face of the earth.

And hatest nothing that thou hast made, nor desirest the death of a sinner, but rather that he should be converted and live. Ezek. xviii. 31, 32. Why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live ye. Ezek. xxxiii. 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?

Have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of thy word. 1. *Ignorance.* Acts xvii. 30. The times of this ignorance [*of the Heathens*] God winked at; but now commandeth all men every where to repent. Ephes. iv. 18. Walk not as other Gentiles—having the understanding darkened, being alienated from the life of God, through the ignorance that is in them. 2. *Hardness of heart.* Matt. xvi. 14. Afterward, he (*Jesus*) appeared unto the eleven—and upbraided them with their unbelief and hardness of heart, because they believed not. Rom. xi. 25. I would not, brethren, that ye should be ignorant—that blindness [*marg.* hardness] in part is happened unto Israel, until the fulness of the Gentiles be come in. 3. *Contempt of the word.* Ps. cvii. 11. They rebelled against the words of God, and contemned the counsel of the Most High. Acts xiii. 48. When the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life, believed.

And so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd, Jesus Christ our Lord. *The flock is the Church.* Acts xx. 28. Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God. 1 Pet. v. 2. Feed the flock of God which is among you. John x. 14, 15, 16. I am the good Shepherd, and know my sheep, and am known of mine. And I lay down my life for the sheep. And other sheep I have, [*the Heathen,*] which are not of this fold [*the Jewish Church:*] them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd. Rom. xi. 5. Even so then at this present time there is a remnant, [*of the Israelitish nation*] according to the election of grace. *v.* 11, 12. Have they [*the Jews*] stumbled that they should fall? God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the Gentiles; how much more their fulness? *v.* 25, 26. Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.

Who liveth and reigneth, &c. Rev. i. 18; xi. 15; Luke i. 33; 2 Pet. i. 11; John x. 30; Matt. xxviii. 19.

Easter-Even.—Collect.

Grant, O Lord, that as we are baptized into the death of thy blessed Son, our Saviour Jesus Christ, so by continual mortifying our corrupt affections, we may be buried with him; and that through the grave and gate of death we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us, thy Son Jesus Christ our Lord. *Amen.*

As we are baptized into the death of thy blessed Son our Saviour Jesus Christ. Rom. vi. 3. Know ye not, that so many of us as were baptized unto Jesus Christ, were baptized into his death?

So, by continual mortifying our corrupt affections, we may be buried with him. Rom. vi. 4. We are buried with him by baptism into death: that like as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life. *v.* 6. Knowing this, that our old man [i. e. *our corrupt affections*] is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Rom. viii. 13: If ye, through the Spirit, do mortify the deeds of the body, ye shall live. Col. iii. 5. Mortify, therefore, your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.

And that through the grave, and gate of death, we may pass to our joyful resurrection. Rom. vi. 5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. *v.* 8. If we be dead with Christ, we believe that we shall also live with him. 1 Cor. xv. 54, 55. When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?

Who died, and was buried, and rose again for us. 1 Cor. xv. 3. I delivered unto you, first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures.

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